

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii, 32.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

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EDITORIAL NOTES

LAST MONTH IT WAS SAID IN THE "PUBLISHER'S NOTES" that "Many hundreds of subscribers had not yet renewed their subscriptions for this year." By reference to our mailing lists we find that the "hundreds" reach up to a thousand. This is very discouraging. In a work like this there is more than enough to weaken the strongest faith and discourage the stoutest heart without having to carry the burden of a big empty purse that our subscribers will not fill. Ah! if they would only fill it, how easy it would be to carry! And we could get plenty of help to carry it, help, too, that would make itself felt in better service in all departments.

Dear friends who have not yet renewed the subscription this year, do not delay any longer, but send on immediately, and you will not only have our thanks but the thanks of all who do what is right and who respect people who attend to their business. We try to give you the best magazine of the kind ever published—we only repeat what has been said and written to us a hundred times—and we hope you will help us as much as you can.

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SINCE THE FIRST OF JANUARY WE HAVE received over one hundred letters telling us that the postmasters in various towns in this country and Canada who are Roman Catholics are opposed to the circulation of *THE CONVERTED CATHOLIC*. Of course they are. They would not be the kind of Roman Catholics who get into office under a Democratic administration if they were not opposed to such a publication as this. A Catholic who is not on the best of terms with the bishop of the diocese and the priest of the parish can never hope to obtain an office, even if he should be the best of Democrats. Our subscribers invariably tell us to be sure to wrap up the magazine in such a manner that the postmaster cannot see it. This we try to do; but of course a prying postmaster or his Roman Catholic assistants will often defeat all our efforts. We shall continue to give close attention to this matter, while carefully avoiding anything that would bring about a controversy between our subscribers and the postmasters. To our Roman Catholic friends who have the honor of serving Uncle Sam we would say, "Hands off *THE CONVERTED CATHOLIC*! It is doing a good work, even for you, though you may not perceive it now, and it is protected by the American Flag which it proudly displays on its cover."

AN INTERESTING CORRESPONDENCE BETWEEN Father A. P. Schneider, of St. Vincent's Monastery, Latrobe, Pa., and Mr. Leo Reed has appeared in the Pittsburgh papers relative to the last "Typical Catholic Saints" article by Mr. Reed. We shall publish the correspondence in our next issue, as well as the account of Mr. Charles Boecele's

conversion that led to it. The "Typical Catholic Saints" are unique in periodical literature, clear and forcible in statement, logical in argument, humorous and witty, yet kindly withal.

EVERY MEMBER OF A ROMAN CATHOLIC religious order—nuns, priests, monks and lay brothers and sisters, should read the "Typical Catholic Saints" this month. A copy of last month's issue was sent to Father Schneider. Hence his letters to the Pittsburgh papers and to all the Roman Catholic papers of the United States. Last month we received several letters from priests, good, bad and indifferent—the letters we mean (the priests, of course, are all honorable men, at least we like to think so), and we shall send hundreds of copies of this issue to priests all over the country. We have only the kindest feelings for priests. We know their difficulties—"we have been there ourselves"—and how hard it is for them to dare to do right. But as Father McGlynn says in the "Letter to Cardinal Gibbons" this month, every priest who rebels against Rome and preaches Christ and Him crucified to as many as he can reach, hastens the day when the Church of Christ shall be seen by all the world in all her pristine beauty. The "Roman Machine" (by which of course Father McGlynn means the whole Roman Catholic system, religious as well as political) will never be broken down except by the preaching of the Gospel of Christ, though rebellion against Rome prepares the way for the Gospel. When the "rebellious" Italians, led by Garibaldi, entered the city of Rome in 1870, the first vehicle to pass the gates was a cart filled with Bibles.

CONVERTS ÷ FROM ÷ ROME.

IN THE CONVERTED CATHOLIC for February, 1887, reference was made to the death of Mr. John Roach, the great ship builder of New York, which took place the previous month. He was a convert from the Roman Catholic faith, and was buried from St. Paul's Methodist Episcopal Church, New York. In that notice we said: "John Roach was born in County Cork, Ireland, and his family connections were among the leading Roman Catholics of the county. He was brought up a strict Roman Catholic, as were the other members of the family, and those of them who are still in Ireland are known as Roman Catholics. But John Roach came to New York when a mere lad, and in the struggle of life, fighting his way from poverty to the most commanding position among the world's ship builders, succeeded in becoming a thorough American. In doing this he naturally outgrew the superstitions of the Church of Rome."

Last month his eldest son, Mr. Garrett Roach, who had succeeded to his father's business, died at the age of forty, and was buried from St. Paul's Methodist Episcopal Church. His wife died only a few weeks previously. The Roman Catholic papers were the only journals in the country that made no reference to John Roach's death, because he was a converted Catholic, and we expected they would also allow the son's death to pass in silence. Not daring to say anything bad of them, we thought the editors had sense enough to keep silence. But we gave them credit for what they do not possess. The *New York Freeman's Journal*, March 10, 1888, says:

"The death of Mr. Garrett Roach, son of that descendant of an honest Catholic family, emphasizes the lesson taught by that of Daniel Manning. John Roach, Daniel Manning and Garrett Roach died outside the Church. Daniel Manning was an honored citizen; John Roach was a respectable one. They both had the social standing which their qualities and acquaintances gave them. But they both died in an alien sect. Their families are of this sect. In all the praises of Daniel Manning resounding after his death, there was a fatal discord."

The Daniel Manning referred to was the Secretary of the Treasury under the present administration, the man who made Mr. Cleveland President. He was the ablest politician in the State of New York, editor of the leading Democratic newspaper in Albany, President of a national bank in Albany, and after he resigned the Secretaryship of the Treasury, president of a national bank in New York City. He was a member of the Protestant Episcopal Church, as are his children. His sons are among the leading men in public life in Albany; one of them has been appointed successor of the Hon. John Jay as Commissioner of the Civil Service in this State. There was no "discord" at Mr. Manning's funeral or in "the praises resounding after his death," except what arose from the howlings of the Roman Catholic bishops and priests who were not called upon to offer up masses to bring Mr. Manning's soul out of Purgatory. It is bad enough for the Pope's agents—the bishops and priests, whom our readers should always look upon as the Pope's agents

Convert the Immigrants.

A DISPATCH from London, Feb. 1, 1888, says: "the Hungarian press records with regret an alarming increase in the emigration from Hungary to the United States." Hungary is one of the most intensely Roman Catholic countries of Europe. A few years ago we received in the basket collection at our Reformed Catholic Services in the Masonic Temple a silver piece, the size of our United States quarter of a dollar, with the inscription "*Maria, Mater Dei, Regina Hungarie*" (Mary, Mother of God, Queen of Hungary). It was dated 1848, and was the current coin of the realm, and the only one we had ever seen with such an inscription. Hungary is as Roman Catholic to-day as she was then, and to make a very bad pun, her hungry children are coming to this country—the land of promise for all followers of the Pope—to make a living and also to establish the kingdom of the Pope. Last year 30,000 Italians landed on these shores; as many more are expected this year; to which add an equal number, or more, of Hungarians and other nationalities—all Roman Catholics—and it can be easily seen what an army of voters the Pope will have in this Republic in a few years. And this is only the beginning of a mighty emigration from those countries. Truly the American people have a work before them to convert these people. It cannot be done by assimilation, for the priests will try by their schools and churches to keep them separate and apart from American life and influence. They must be converted to American ideas and to pure Christianity, or they

will be a foreign, indigestible mass in the American stomach, and dangerous, because incapable of absorption.

The American flag floats over a big country, from ocean to ocean, and from the lakes to the gulf, but it is not big enough to hold in its embrace Liberty and all the Popery of Europe, There is work to be done, and may God raise up men and women to do it.

Evangelize the Roman Catholics.

IN our last issue we said, "There is a growing necessity for the work of reaching the Catholics with the Gospel, and we believe it ought to be done now. Rome leads intelligent people to infidelity; the time to rescue them is before they lose all faith in God; "an ounce of prevention is better than a pound of cure" in this case as in many others. We may not live to see the work of evangelizing the Roman Catholic generally taken up by the churches in the United States, but we are firmly convinced that it must be done some time."

We are glad to say that many religious papers have come to look at this subject in the same light that we see it. The *New York Churchman*, (Protestant Episcopal), March 1, 1888, says:

"The increase of juvenile crime in this country is the register of the failure of Romanism as a religious, ethical and educational system. By far the larger portion of the young criminals of our cities are the children of Roman Catholic parents. Many of them are the children of foreign-born Roman Catholics who have immigrated to this

country, and whose children have been born here. This increase of young criminals has taken place in those cities and those localities where the Romish Church is strongest, and where its system is most completely elaborated. The simple fact is that Romanism is a stupendous failure in this country, and that it is breaking down just at the point here indicated, so that the evil here discussed is a measure of its failure. The reasons why this should be so, are not far to seek. Because of its institutionalism and the celibacy of its clergy, Rome has practically abandoned the family life of its humbler adherents. Its attention is concentrated, moreover, upon external conduct and religiosity to the neglect of the inner life, and the result is inevitable, that morals and character decay among its masses. The evil is one that Rome has done much, both positively and negatively, to create, but which its system can never cure. The disease must be cured by evangelical religion. No doubt the attempt to do it will be attended with enormous difficulties. It will involve a hand-to-hand fight with Romish bigotry and intolerance. Nevertheless the work can be done, and should be undertaken intelligently and systematically in all great centres of population. Mission Sunday-schools should be established in the neglected quarters. The best people of our Churches should connect themselves with such schools as teachers and visitors. Relations of Christian charity should be established with the homes and families of the out-cast Roman Catholic poor, by pastoral and lay visitations, and so the influence and power of the Gospel should be brought to bear upon the daily lives of the dangerous classes. It can be done.

It ought to be done. It must be done through the simple methods and in the loving spirit of the Gospel.

The Pope Confessing his Sins.

HERE is an old story (in rhyme, if we remember rightly), of a conversation between "Paddy and the Priest" concerning confession, in which the latter is made to say that he goes to confession to the bishop, the bishop to the Pope, and the Pope confesses to God alone. The *New York Catholic Review*, March 10, 1888, enlightens its readers on this subject as follows:

"The Pope goes to confession, like every other Catholic; His confessor is a priest, Father Daniel da Bassano, O. M.F.O. Every Protestant believes that only lay Catholics receive the sacrament of Penance, whereas the truth is that all priests, bishops, cardinals and Popes go to confession. Most of them go once a week, because, as we all know, great grace flows from that sacrament, and it is a comfort and strength to tell our sins to God's anointed judge in the sacred tribunal, even sins that were committed long ago, that have been repented of for years, and that have been already confessed. Some of the Saints went to confession every day, and sometimes more than once a day, even though they led lives as blameless as possible for human nature."

If they led blameless lives, not sinning against God or man, what had they to confess more than once a day? Let some of our Roman Catholic readers write to the editor of the *Catholic Review* for information on this point. In the course of time we shall give an inside view of confession, and what is said and done in the "tribunal of pen-

ance"; and as we heard between forty and fifty thousand confessions while a priest of Rome, we ought to have some knowledge of the subject. We hope it does the Pope good to tell his sins to Father Bassano, O.M.F.O. But what sins does he commit? Some of our Roman Catholic friends doubtless think it strange that an "infallible" Pope should be a sinner like themselves. But if he did not commit sins he would not go to confession, nor could he receive absolution. There would be no "matter" for the sacrament of Penance, no matter how much inclined Father Bassano might be (in the hope of promotion) to grant absolution to His Holiness. Of course Father Bassano would never "put back" the Pope, that is, defer absolution for a week or two, as every conscientious confessor is compelled to do to some of his penitents. The Pope must have sins to confess, and repent of them and sincerely promise to amend his life, or he could not receive absolution. During the years that we were "confessor of souls" in the Roman Church, persons would frequently come to us saying they had committed no sins since their last confession. We would tell them that if they had no sins to confess they could not receive absolution.

We are sorry for the Pope. We thought he was a better man. As "vicar of Christ" "head of the only true Church," and "bishop of the universal Church," he ought to be, as the Apostle Paul writes to Timothy, "blameless." But if he were blameless or without sin, he could not receive absolution from Father Bassano, O.M.F.O. Evidently the Pope is not such a bishop or "overseer" as St. Paul had in mind when he wrote his epistle, nor such as

Almighty God designed should rule over the Church of Christ. If he were such a bishop, he would be not only "blameless," but "the husband of one wife, temperate, soberminded, orderly, given to hospitality; no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice lest he fall into the condemnation of the devil." (1 Tim. 11: 6; new version.) The Pope has no wife, and if he has children, he does not publicly acknowledge them. He may romp with them in private, but that is not what the Apostle meant. If the Pope does not know how to rule his own house and children, "how shall he take care of the Church of God?" How indeed?

—
BEDFORD STATION, N. Y.

My dear Brother O'Connor:

I have sent copies of *THE CONVERTED CATHOLIC* to my friends in various parts of the country, enclosing a note commending the importance of your publication, and urging them to subscribe; I hope they will, for I regard no work in this country more important than that of enlightening the devotees of Romanism, which has always been the foe of free institutions. If every Protestant minister would become a subscriber to your valuable magazine and use the knowledge thereby obtained to awaken an interest on the subject among the people, it would go a vast deal toward putting an end to the Romish intrigues, and maintaining the sanctity of our institutions.

NEWTON WRAY.

: Pastor M. E. Church.

REFORMED ÷ CATHOLIC ÷ WORK.

DURING the month of March there has been more disturbance at the Reformed Catholic Services in Masonic Temple, than at any previous meetings this year. One cause of this, doubtless, has been the vigor and aggressiveness of the preaching, which while kind and charitable towards Roman Catholics personally, was outspoken in denunciation of the false doctrines of the Church of Rome and the policy of the Jesuits in this country. Another cause has been the freedom that Roman Catholics enjoy at these meetings. They are made welcome, a hymn book is handed to each one on entering and are conducted to the best seats. But many of them remain near the door of the hall, and when Father O'Connor tells them to renounce the Pope's Church they "talk back" at him, using vilest epithets and threatening him with personal violence. In consequence he had to get a policeman to stand at the door, but to keep out of sight. Timid people have been afraid to attend the services, and though Father O'Connor has assured the congregation again and again that he was the only person at whom the Jesuitical party aimed in their disturbances, some have been deterred from attending the services. The consequence has been that the congregations have not been as large as usual. More than once during the month rough looking men have been observed outside the door of the hall, and at the corner of Sixth Avenue, scanning the faces of those who entered. It requires a good deal of Christian fortitude and forbearance to stand the jeering of such persons, and it is not to be wondered

at that many Protestants as well as Catholics are deterred from attending.

The subjects on which Father O'Connor preached during the month were: "Additions made to the Truth of God by the Roman Church," on March 4. The commandments and traditions of the Church of Rome were accepted by the people and believed as earnestly as were the commandments of God; yea more so, for to his own knowledge the average Roman Catholic all over the world will think nothing of blaspheming or otherwise sinning against God and his laws, but the command of the Church to eat no meat on Friday and to reverence the infallible Pope and his agents the priests will be implicitly obeyed. "Do you want me to lose my soul," said the Roman Catholic who had murdered his wife, to the warden of the Tombs, when the latter sent roast beef and chicken to the cell of the condemned the Friday before execution—"Do you want me to lose my soul and be eternally damned for eating meat on a Friday? I will make a complaint to the commissioners." And he did.

Sunday March 11, Father O'Connor preached on the Jesuits. He referred at length to the Catholic Club of New York, a Jesuitical organization which had its origin in the Jesuit Church, Sixteenth Street, some years ago. It was known as the Xavier Union, the members of which were graduates of the Jesuit College. Then it blossomed into the Catholic Union, and took in many Romanists who were prominent in business and social circles; and last year it adopted the title of Catholic

Club, to embrace all Roman Catholics in New York and adjoining cities who sought distinction in public—merchants lawyers, physicians, priests and politicians. The great demonstration in Cooper Union last January in honor of the Pope's Jubilee was under the auspices of the Catholic Club. It was a Jesuitical scheme to offset the influence of such patriotic organizations as the Union League Club. The first week in March it expelled from its membership, Mr. Sylvester Malone, a nephew of Father Malone of Brooklyn, for presiding at Father McGlynn's meeting in the Academy of Music, January 8. The speaker said he would again speak on the same subject.

Sunday the 18th the subject was "St. Patrick and the Irish." Father O'Connor quoted from approved histories, Catholic as well as Protestant, that St. Patrick was neither an Irishman nor a Roman Catholic. At the close of the meeting two Catholics came to speak to him expressing their pleasure at what they had heard, as they had always believed that St. Patrick was an Irishman and a Roman Catholic.

Sunday March 25, Father O'Connor again referred to the Catholic Club and to a new scheme of the Jesuits to place one of their agents in every household in New York. This was a training school for servants to be conducted by the Jesuits of the Church on Sixteenth street and the Sisters of Charity. The preacher quoted from the speech of Senator Blair in the United States Senate, February 15, in which he exposed the designs of the the Jesuits in this country. No plan could be better adapted to carry out their designs than to introduce servants of their own training to Protestant homes.

Is the Roman Catholic Church a Christian Church?

MR. G. W. Cable, the novelist, whose writings on the Creoles of New Orleans have made him famous, has succeeded Rev. Dr. Meredith as teacher of the large Bible Class that weekly assembles at Tremont Temple, Boston. In the course of his instructions recently, he had occasion to refer to the Roman Catholic Church, and he spoke of it as "one of the mightiest branches of the Christian Church." A member of the class took exception to the classifying of the Church of Rome as a branch of the Christian Church. Mr. Cable quickly replied: "Yes, it is a Christian Church. Do not tell me they are not a Christian Church because they are not 'orthodox', for our orthodoxy will never save us." On this incident the *Catholic Review* March 3, remarks: "Mr. Cable shows his good sense by his appreciation of the Catholic Church. But for it there would be no Christianity in the world. But Mr. Cable is in error. The Catholic Church is not a branch of the Christian Church. It is the Christian Church, and outside of it there is no salvation."

What does Mr. Cable think of that? The *Catholic Review* speaks with authority—"outside of the Roman Catholic Church there is no salvation". Such is the teaching of Popes, Cardinals, Bishops and Priests. If the Roman Church had the power it would destroy all Protestant Churches as heretical dens. "We claim liberty from you Protestants, said the Pope's mouthpiece in Paris, Louis Veuillot, editor of the *Univers*, "because it is your principle to grant it to all; we deny liberty to you because it is our principle."

CLIPPINGS FROM ROMAN CATHOLIC PAPERS,
—WITH COMMENTS.—

New York *Catholic News*, March 11, 1888.—The expulsion of Sylvester L. Malone from the Catholic Club, and the exclusion of the remains of the late John McGuire from consecrated ground, must have the effect of impressing on the people the incontestable truth that no one can support an excommunicant and still be considered a good Catholic.

It is also an incontestable truth, that no one can be a good American citizen and a good Catholic.

Catholic Review, March 10, 1888:—Bishop Loughlin's present to the Pope on the occasion of his golden Jubilee, was a large album containing pictures of Roman Catholic Churches in Brooklyn, a map of that City, etc., the inscription on which was as follows:

"To Pope Leo XIII., the Light in Heaven, holding the place in the sacred mountain of the Vatican, of that True Light which illuminates every man; to the Teacher, King, Leader, Shepherd and Father of the Sons of Christ; the Bishop, Clergy and People of Brooklyn pray many years of life, felicity and that victory which is given to the Lion of the Tribe of Judah."

"Whosoever shall bless thee, he himself shall be blessed. Whosoever curses thee shall be held accursed."

We do not know any one who curses the Old Man in the Vatican, unless it be his own countrymen whom he has repeatedly cursed and excommunicated for desiring civil and religious liberty. Cursing the Pope would seem to be as superfluous as cursing the Old Harry.

When Bishop Loughlin's delegates—Father "Paddy" O'Hare (as we used to call him when he was a student with us in St. Mary's Seminary, Baltimore, in 1870), and Editor Hickey, of the *Catholic Review*, presented the album

to the Pope, "his holiness" asked if there were many Protestants in Brooklyn. The answer was that only a small portion of the non-Catholics were Protestants in the European sense, and that most of them were really well disposed towards the Roman Catholic Church. At this, adds the *Catholic Review*, he seemed greatly pleased.

Bishop O'Farrell's Mistake.

BISHOP O'Farrell, of Trenton, N. J., delivered a lecture on "Ireland's Faith and Nationality" in Father McGlynn's former church, St. Stephen's, New York, Sunday evening, March 18, in which he said: "Never have the Irish been found fighting against freedom; never have they made incursions into foreign lands to enslave a people." That's not so, Bishop. The Irish Roman Catholics enlisted under the Pope's banner in 1860 and fought against the freedom of Italy. I was only a boy at the time, but I well remember when two of my father's servants joined the Papal brigade and went to Italy to slay the Italians for daring to demand home rule from the Pope. And I remember when they returned crest-fallen and heartily ashamed of themselves. The Irish brigade in the Papal army fought against freedom and did all they could to keep the Italians in Papal slavery. But the Irish would not do it again. Their respect for the Pope is not what it used to be, though it is greater than that of any other people on the face of the earth. Let some of the English and Irish papers tell the world the history of the Irish Roman Catholic fight against Italian home rule.

J. A. O'C.

MORE KIND WORDS.

From the Montreal *Daily Gazette*,
Feb. 28, 1888.

The title of this magazine indicates the aims it has in view, which are also implied by the open Bible on the cover. It is conducted by the Rev. James A. O'Connor, of New York, with the story of whose conversion to "Evangelical Christianity" our readers have already been made acquainted. Like Dr. McGlynn, Mr. O'Connor is a militant son of the church without the pale. He has let his beard grow in token of his renunciation of the priesthood and to avoid the awkwardness of being saluted by his compatriots as a "Soggarth Aroon". He still permits himself, however, to be called "Father" O'Connor, as it gives him access to many who might otherwise decline to hear him. The last number (February) of *THE CONVERTED CATHOLIC* contains Rev. Bishop Cox's indictment of the Jesuits; Father O'Connor's letters to Cardinal Gibbons, etc. That the editor of this journal is as honest in withdrawing from Rome as Orestes A. Brownson, who also edited a magazine, or Father Hecker, who was once a Brook Farm transcendentalist, or Monsignor Preston, who has been giving his reason for the change in his religious views, there is no reason to doubt. It appears, however, that he has not received from Protestants so much sympathy and support as he might naturally expect in his championship of what they and he believe to be the truth. If there are any of our readers who think his cause deserving of countenance, they can place themselves in communication with him by addressing him at 60 Bible House, New York.

[*St. Louis Observer*, Feb. 16, 1888.]

That sterling magazine, *THE CONVERTED CATHOLIC* for February, has many interesting things. It is doing a good work for the cause of Christ in aiding Catholics who have their eyes opened, and in endeavoring to open the eyes of others. Its pages are filled with excellent matter. Indeed this monthly is constantly shedding light on the nature of the Catholic Church, while it holds out a helping hand for all those who wish to leave the "mother of harlots". If anyone wants a clear understanding of the wily ways of this institution, let him send \$1.00 to James A. O'Connor, 60 Bible House, New York, N. Y.

THE ARTICLE WHICH FLIES THE AMERICAN flag will be perused with interest. Let it be read again. "The danger line has been reached," says Mayor Hewitt, "when it must be determined whether American or foreign ideas are to rule in this country." The only "foreign ideas" that rule here are those derived from Rome. The Pope dictates to his followers not only how to gain heaven, but how to gain power, rule and dominion in this country. To placate the "Irish vote" President Cleveland sent the Pope a copy of the Constitution, which he will not read; but he will read this copy of *THE CONVERTED CATHOLIC*, which we will send him in a registered package, and learn from it more about the "starry banner" than he ever knew before.

Father Chiniquy's biography, "Fifty Years in the Church of Rome" (price \$2.25), and Lord Robert Montagu's great work, "The Sower and the Virgin" (price \$1.75), will be sent free to any of our friends who will send us a club of ten new subscribers.

SAINT PATRICK.

BY REV. JOHN HALL, D. D., PASTOR FIFTH AVENUE PRESBYTERIAN CHURCH, NEW YORK.

THE only works from the pen of the missionary to Ireland, around whom has gathered such a mass of legend, about which scholars are agreed, are his Confession and the Epistle to Coroticus. There is still difference of opinion about the Hymn or Loricum of St. Patrick, which, however, is admittedly very ancient, and shows how little of the doctrine, which at a later time became the teaching of Rome, then found place in the Irish church.

The Confession in its earliest copy is found in the Book of Armagh, an Irish manuscript of the year 807, and the copyist of which claims to have had the original before him. The validity of the Confession is so far sustained by the fact that the earliest lives of Patrick quote it, and so prove its acceptance in the earliest times as genuine, and the internal evidence amply sustains this estimate.

There has just come into the writer's hands a new translation of the writings of St. Patrick, the preparation of which commends it to confidence. Two of the most eminent Irish scholars, Dr. Stokes and Dr. Wright, of Trinity College, Dublin, have prepared it. They invited a learned Roman Catholic scholar to join them in the work, but he declined, for reasons not stated. They avoid anything even in the notes that touches controversy in any form. They leave the writer to speak for himself. It is well known that his Latin was far from exact—showing the legendary character of the claim that he studied under St. Germaine, of Auxerre, and St. Martin, of Tours. Where they

have had to contend with this difficulty, the translators are at pains to mark any inserted word. In fact they could not more scrupulously leave the writer to speak for himself. They use a copy of the Book of Armagh (which is a treasure of the Trinity Church Library, Dublin) made by Dr. O'Mahony and accepted by Mr. Hennesy, who takes Roman Catholic ground.

Before giving an extract or two from the Confession, it may be proper to say how much appears to be really historical in the voluminous literature of which St. Patrick is the subject.

The majority of critics make his birthplace Kilpatrick, near Dumbarton, on the Clyde, Scotland; so the widely scattered Scotch-Irish have double interest in the man. His birth was about the year 395, and the beginning of his work was about 440. He lived to be an old man; but the date of his death is uncertain. He was carried away captive, according to the Confession, at the age of sixteen. He was sold to an Irish chieftain called Milcho. There he cared for cattle for six years, his early religious teaching bearing fruit, until after six years, directed, he believed, from above, he made his escape. After many perils, and eight or nine weeks again passed in the hands of captors, he reached his friends. Nothing is known of him from the Confession, or from any other credible authority, till he began his mission. The style of his quotation shows that he did not know the Latin Vulgate, but that he did know an edition of Scripture, from which he makes frequent quotations, often, it would seem, from memory. He is not the only Scotchman with this habit.

His efforts in Ireland were mainly directed to the heads of clans, knowing,

doubtless, that this was the best way to reach the people. He had many difficulties, but the success was marked according to the standard of the time, when many accepted Christianity as a whole, yet retained, in a degree, their old manners and customs, and did not attain to very definite doctrinal knowledge. To the right understanding of many of the statements of historians of this remote period, it is needful to remember that the Irish were then called "Scots," and that in the years A. D. 343-369, they ravaged and ruled for ten years a part of the present Great Britain.

A careful reading of the Confession, with its account of his experience, decision to work for Ireland, personal efforts, shows that he had no commission from the Bishop of Rome. That he should have it and hold his peace about it is incredible. The worship of the Virgin Mary, of saints, of images, has no place in his writings. Confession to him and absolution are never alluded to. He does speak, again and again, of his baptizing, but nothing of such "sacraments" as extreme unction. His one authority for his teaching is the Word of God. Purgatory, transubstantiation, and Papal authority, are never alluded to. On the other hand the spirit of his teaching, his sense of personal lowliness, and of dependence on the grace of God, are very like the experiences recorded by David Brainerd and Henry Martyn. The translation from which we make our quotations, as above described, is issued by Nisbet & Co., and the good friends who lay out their dollars in commemoration of the Saint, could not better employ one of them than in procuring—in order to careful reading—the actual words of this great man, who was not a "Protes-

tant," only because the church had not then become (though there were germs of evil in some places) what Savonarola, Wickliffe, Luther and their associates found it.

Here is the opening sentence of Patrick's Confession: "I, Patrick, a sinner, the rudest and the least of all the faithful, and most contemptible to very many, had for my father Calpurnius, a deacon, a son of Potitus, a presbyter, who dwelt in the village of Baunavem Taberniae; for he had a small farm hard by the place where I was taken captive." He makes no apology for his grandfather and father; the celibacy of the clergy was then unknown as a rule of the church.

We give, in conclusion, the solemn words of the Saint in relation to his hopes for eternity: "'Behold now, I commend my soul to my most faithful God, whose embassy I discharge in my ignoble condition, because indeed He does not accept the person, and He chose me to this office, that I might be one of the least of his ministers. But 'what shall I render Him for all the things that He hath rendered to me? But what shall I say, or what shall I promise to my Lord? Because I see nothing, unless He had given it to me, but he searches the heart and reins; because I desire enough and too much, and am prepared that He should give me 'to drink of His cup,' as He has granted to others that love Him."

—

The New York *Herald*, March 18th, 1888, copied this biographical gem of St. Patrick by Dr. John Hall, as we do, from the New York *Observer*, March 15th, and thus gave it a very wide circulation.

Father Ducey's Hit at Corrigan.

IN 1880 the congregation of the Episcopal Church of the atonement, Madison Avenue and Twenty-eighth street, New York, united with Zion's Episcopal Church on Thirty-eighth street, and the former church became vacant. It was then rented by the Reformed Catholic Congregation and services were held there for one year, when the building was sold. The Roman Catholics tried to buy it, but the price was too high, and as a new parish had to be formed to relieve St. Stephen's, of which Father McGlynn was pastor, they purchased two houses on Twenty-eighth street, 100 feet from the church. Father Ducey was appointed pastor of the new parish, and within a year he erected a small, handsome church. While the Reformed Catholics held their services in the rented church very many Catholics attended, and though sometimes rather demonstrative, generally listened with attention. Father Ducey himself was more than once observed in the audience. He was and is known as a man of the world, some would say a "man about town", a good fellow who had a large acquaintance with politicians and public men. He makes Delmonico's famous restaurant his resort every afternoon, and is hand and glove with the habitual frequenters of the place.

When Monsignor Capel came to New York about five years ago to shine for a brief season, Father Ducey thought he would be eclipsed by the dashing "Papal Prelate". To offset Capel's title of Monsignor—"My Lord",—he induced his friends clerical and lay, but chiefly influential laymen to apply to Rome for a decoration or title of some

sort. The application was all but successful, and the papers were flooded with paragraphs about the elevation of Father Ducey to the rank of "Domestic Prelate to his Holiness. Henceforth he was spoken of as 'Monsignor Ducey'. But though Cardinal McCloskey smiled upon the fashionable young priest, Archbishop Corrigan nipped his ambitious hopes in the bud, and poor Ducey is still without his title or decoration. Still the papers occasionally refer to him as "Monsignor Ducey".

His Church of St. Leo, called after the present Pope—a delicate piece of flattery which the Old Man in the Vatican did not appreciate—is ultra fashionable, with a fair sprinkling of Catholic servant girls and coachmen from Fifth and Madison Avenues. To this congregation Father Ducey preached a sermon Sunday, Feb. 26, that was understood by all as a slap at Archbishop Corrigan. When Father McGlynn was "clubbed out" of St. Stephen's Church and rectory by Vicar-General Donnelly under instructions from Archbishop Corrigan, Father Ducey was the first to offer the brave and honest McGlynn a resting place in his house. Father McGlynn was sick in mind and body and though the invitation was declined, we have reason to know it was highly appreciated. Since then Father Ducey has been a silent but steadfast friend of the ex-communicated priest.

In his sermon Father Ducey said; according to the report in the *New York World*, Feb. 27, 1888.

Individuals in the Church have no infallibility of authority, no positive right to exact obedience where there is a matter of private opinion. You may discuss social problems, politics, new speculations having their only foundations in the imagination or mere mental creations. These are matters of private judgment. Take

for instance, the case of a priest learned in all theological lore. He comes here fresh from the hands of a Bishop to take his place in the Church. Your own private judgment compared to his judgment in matters pertaining to the Church will certainly give way, and you will place yourself under his spiritual direction. But let this priest—this man with all this theological lore—step into the midst of some thirty or forty men who had been grappling with great social problems for a lifetime—doctors, lawyers, merchants, who would be familiar with all the gradations of this particular question—why, the judgment of such a person would not be worth the snap of a finger, and he would have no more power than a child. This is a matter of private judgment. Individuals have no power as individuals. No bishop or priest can proclaim a new dogma. It must be done ex cathedra with the concurrence of the Church, and its head acting as the Church. . . . The priest should not be a mere perfunctory personage, performing his clerical duties mechanically—he should be a spiritual father to his flock. When government turns into rule simply, rule begets tyranny and tyranny begets demoralization. We are to listen to the teachings of the Church in all questions of faith and morals, but not in questions of private judgment.

FEMALE JESUITS.

THE possible abolition of the employment bureau in Castle Garden, says the New York *Herald*, March 4, 1888, set the Rev. Father White, of the Society of Jesus, one of the pastors of St. Francis Xavier's Church in West Sixteenth street, thinking about what could be done to supply its place. He thought the Sisters of Charity in charge of the Old Ladies' Home on West Fifteenth street, between Seventh and Eighth avenues, could open a temporary training school and bureau, and spoke to them about it.

A *Herald* reporter also had a talk with the Sisters on the subject. Sister Ulrica, in charge of the Home, said it

was their great desire to open a training school for domestic servants. Sister Ulrica added that they had a plot of ground 62 feet by 100 feet in the rear of the Home, fronting on West Sixteenth street, upon which they intended to erect a building for training servants. The cost of the proposed building would be \$50,000, and toward it they had already collected in money and material \$10,000.

The Sister Superior said that it was proposed to teach girls, whether immigrants or natives, how to cook and do everything necessary in domestic service. Sister Ulrica thought that such an institution would prove a great boon to ladies who were in search of competent servants. Unfortunately there was no room in the present building for carrying out the idea.

The New York *Sun* of next day, (March 5) had another article on the subject, evidently inspired if not written by a Jesuit. It was headed, "To Train House Servants, House-keepers will wish the Sisters all Success". The *Sun* article emphasizes the "non-sectarian" character of the institution, and says, "any young woman, immigrant or native-born, can get instruction in the best methods of cooking, house cleaning, and so forth, gratis, gratis. . . . The Sisters will give certificates only to such girls as have made themselves proficient." It concludes by asking contributions for this Jesuitical training school for servants—"This is the first time that the plan has been publicly announced, and it is hoped the announcement will have the desired result.

Please renew your subscription for this year, if you have not done so already, and send the subscription of a friend with yours, if you can. Money is needed to carry on the work.

TYPICAL CATHOLIC SAINTS.

BY LEO REED.

X.

THE aim of the genuine "saints" has always been to reduce themselves to a state of primitive barbarism in their manner of living, and to inflict the greatest possible tortures on themselves without committing downright suicide, and the one most successful in this strange ambition is considered the greatest among them. In the eighth chapter of "The True Spouse of Christ," the author quotes St. Joseph Casalanctius as saying that "we should pay no more attention to the body than to the vilest rag", and adds, "such indeed has been the practice of the Saints". On page 125 the same saint is again quoted, "Woe to the religious who loves health more than sanctity." Liguori then goes on, "St. Bernard considered it indecent in a religious to take costly medicine; for them, he said, decoctions of herbs should be sufficient . . . 'Men,' says Salvian, 'devoted to Christ are weak, and wish to be so: if they were robust, they could with difficulty be saints'. All, and particularly nuns, who have consecrated themselves to the love of Jesus Christ, are weak in body, and desire to continue in their infirmities; were they strong and vigorous, it would be difficult for them to attain sanctity".

Whatever the physical condition of St. Liguori, his teachings prove one thing, his mental strength was not overpowering. This fact perhaps accounts for his being dubbed a "Doctor of the Church".

On page 128 he exhorts the religious as follows: "To animate your fervor in the practice of mortification I shall here place before your eyes, in his own words, what St. John Climachus saw in a monastery called the Prison of Penitents. 'I saw,' says the saint, 'some of them standing the whole night in the open air to overcome sleep. I saw others with their eyes fixed on heaven, and with tears begging mercy from God. Others stood with their hands bound behind their shoulders, and their heads bowed down as if they were unworthy to raise their eyes to heaven. Others remained on ashes, with their heads between their knees, and beat the ground with their foreheads. Others deluged the floor with their tears. Others stood in the burning rays of the sun. Others, parched with thirst, were content with taking a few drops of water to prevent death. Others took a mouthful of bread, and then threw it out, saying, that he who has been guilty of beastly actions is unworthy of the food of men. Some had their cheeks furrowed by continual streams of tears; and others their eyes wasted away. Others struck their breast with such violence that they began to spit blood. And I saw all with faces so pallid and emaciated that they appeared to be so many corpses! The saint concludes by saying, that notwithstanding their fall, he considered them, on account of their penitential rigors, more happy than those who had never sinned and never done penance. What shall be said of

THEOLOGICAL LIBRARY,

NEW YORK.

them who have fallen, and have never atoned for their crime, by expiatory works?"

In Section II, Chapter VIII, "on the mortification of the appetite" our great Doctor bubbles over as follows: "How many have lost their souls by intemperance? In his dialogues St. Gregory relates that, in a monastery of Sienna, there was a monk who led a very exemplary life. When he was at the point of death, the religious, expecting to be edified by his last moments, gathered around him. 'Brethren', said the dying man, 'when you fasted, I ate in private, and therefore I have been already delivered over to Satan, who now deprives me of life and carries away my soul'. After these words he expired. The same saint relates, in another place that a certain nun, seeing in the garden a very fine lettuce, pulled and ate it, in opposition to her rule. She was instantly possessed by a devil, who tormented her grievously. Her companions called to her aid the holy Abbot Ebuitius, at whose arrival the demon exclaimed: 'What evil have I done? I sat upon the lettuce: she came and ate it.' The holy man, by his commands, compelled the evil spirit to depart. In the Cistercian records we read that St. Bernard, once visiting his novices, called aside a brother, whose name was Acardo, and said that a certain novice, to whom he pointed, would, on that day fly from the monastery. The saint begged of Acardo to watch the novice, and to prevent his escape. On the following night, Acardo saw a demon approach the novice, and, by the savoury smell of a roasted fowl, tempt him to desire forbidden food. The unhappy man awoke, and, yielding to the temptation, took his clothes

and prepared to leave the monastery. Acardo endeavored in vain to convince him of the dangers to which he would be exposed in the world. Overcome by gulosity, the unhappy man obstinately resolved to return to the world: there (the narrator adds) he died miserably".

I hope the reader will not become too impatient with the lengthy quotations. The "Doctor of the Church" explains matters so much better than I can possibly explain them, that I feel it my duty to stand aside and let him speak for himself.

In Chapter IX, "On the perfection of poverty," St. Liguori writes: "St. Mary Magdalene de Pazzi saw many nuns in hell for the transgression of the vow of poverty. In the chronicles of the Capuchins it is related, that the devil once took away from among his brethren, and in their presence, a religious, from whose sleeve, at the moment of his being carried off, a breviary fell, which the unhappy man had, in violation of the vow of poverty, appropriated to his own use It is related of Rinald, the prior of the Dominican convent at Bologna, that he chastised very severely a lay brother for having taken, without permission, a shred of cloth to mend his habit, and that he caused the cloth to be burned, at chapter, in presence of the whole community.

"The first degree of perfect religious poverty is not to possess anything as one's own. Hence, a religious should regard but as a loan whatever she possesses, and should be ready to give it up at the first inclination of the superior's will. . . .

"The second degree of poverty is to deprive yourself of whatever is super-

fluens : for the smallest superfluity will prevent a perfect union of the soul with God. St. Mary Magdalene de Pazzi went so far as to strip her little altar of all its ornaments, except the crucifix.

. . . The learned Palifox relates, that a superior once appeared to a religious, and told him that, with regard to the vow of poverty, God demands a most vigorous account of certain things which are not attended to in this life. He also said that he himself suffered severely in purgatory for having kept in his cell some desks of nut-tree. . .

The third degree of poverty requires that you do not complain when you are in want even of necessities. The Mother of God once said to one of her devout servants, a Franciscan nun : 'My child, as long as all your wants are supplied, you are not poor : true poverty consists in having less than is necessary.'

The fourth and last degree of poverty requires not only that a religious be content with what is poor, but also that she prefer and select what is poorest ; the poorest cell, the poorest bed, the poorest clothes and the poorest food."

The foregoing few sentences contain the gist of Liguori's eighteen pages on "religious poverty". He fortifies himself with many authorities, and adduces many quotations from scripture, some of which he has garbled, and others which have no more connection with the subject than a yoke of oxen. But he forgets one passage, the first clause of which the saint might, with great propriety, have applied to himself :

"Remove far from me vanity and lies ; give me neither poverty nor riches ; feed me with food convenient to me ;

Lest I be full and deny thee, and say, Who is the Lord ? or lest I be

poor, and steal, and take the name of my God in vain." Proverbs xxx : 9-10

The first lines of Liguori's chapter "On detachment from relatives" will dispel any remaining doubt as to his attainments in interpreting and applying scripture.

"If attachment to relatives were not productive of great mischief, Jesus Christ would not have so strenuously exhorted us to estrangement from them. 'If,' he says, 'any man come to me, and hate not his father and mother . . . and brethren and sisters, he cannot be my disciple.' Luke xiv : 26. And again : 'I came to set a man at variance against his father, and the daughter against her mother.' Luke x : 35. But why does the Redeemer insist so strongly on alienation from relatives ? Why does he take so much pains to separate us from them ? He himself assigns the reason : it is because 'a man's enemies shall be they of his own household.—Matt. x : 36. Relatives are the worst enemies of the sanctification of Christians, and particularly of religious ; because they are, according to St. Thomas, the greatest obstacle to advancement in virtue".

No one need wonder why priests, monks and nuns, who are constantly poring over "good books" like "The True Spouse of Christ", do not detect the monstrous impositions advanced under pretense of being sanctioned by the Bible. For the ignorance of these people regarding the true teachings of scripture, is almost incredible. It is certain that any experienced teacher in a Protestant Sabbath-school knows more about the Bible, than all the *sincere* priests, taken together, in the diocese of New York, including the arch-bishop himself.

Our holy doctor next proceeds to solemnly warn the religious against intimate friendship with any one, even with immediate companions in the cloister. Only a few words from his long argument will suffice.

"St. Basil prescribed a very severe chastisement for the nuns of his order who should entertain particular friendships. St. Bernard calls such friendships, 'poisoned attachments, and the enemies of the peace of communities.'

St. Liguori's thirty-two pages "On holy humility" may be condensed to a single illustration which he gives on page 208.

"St. Francis Borgia, when traveling, slept one night in the same room with his companion, Father Bustamante, who in consequence of a severe attack of asthma, spent the whole night in coughing and casting out phlegm, unconsciously on the saint, and frequently in his face. In the morning Father Bustamante perceived his mistake, and was greatly afflicted at having given so much cause of pain to the saint. 'Father,' said St. Francis, 'be not disturbed, for there is no part of this room so fit for the reception of spittle as my face'."

PITTSBURGH, March 15, 1888.

VARIOUS NOTES.

The McGlynn Parishioners who defy the authority of Archbishop Corrigan, and dare him to "cremate us," if he likes, recall the story of the man who, in Ireland, was sentenced to be "hanged, drawn and quartered."

"An' will I be dead whin I'm hanged, your honor?" asked the prisoner. "I presume so," responded the judge.

"All right then," said Pat, "afther I'm hanged, ye can quarther me as mooch as ye like."

"A Sister of Charity, leading by each hand two little girls, scarcely ten years of age, in and out of Ann street dives and rum shops soliciting alms, was a sight yesterday novel enough to awake comment among even the denizens of that neighborhood." *New York Tribune*, March 4, 1888.

A cable dispatch from Paris to the *New York Times*, March 7, 1888, says:

Some interesting details are published concerning the personal fortune of the Pope. St. Peter's pence will form a reserve fund to protect and sustain the Papal dignity during troublesome days, which are foreseen and predicted. The presents given to the Pope on his jubilee amount in value to \$20,000,000, and still continue to increase. With these the Pope has decided to extend the power of the Church and promote its growth all over the world. In Papal gifts the Convent of the Grande Chartreuse (which makes the famous wine) has been the most generous, even going beyond the crowned heads. Its contribution amounted to \$100,000. Alsace-Lorraine gave \$60,000, while France gave \$80,000. Italy has given only \$3,000 yearly. Ireland has been very generous since 1870. [Generous to the Pope, but not just to tradesmen or landlords. Poor Ireland!]

The value of the bound volumes of THE CONVERTED CATHOLIC cannot be over-estimated. We have many inquiries for Vol. I, but all copies are gone. Vol. II, III and IV however can be had at this office. Price \$1.50 each.



MAYOR HEWITT AND THE AMERICAN FLAG.

WHILE Boston and other New England towns are ruled by Irish Roman Catholic Mayors, New York can boast of an out and out American Mayor, who, though a Democrat in politics, will not toady to the Irish Roman Catholic vote. A delegation from the Irish societies waited on Mayor Hewitt, March 6, and asked him to review the parade on St. Patrick's Day.

The spokesman of the delegation remarked as he introduced the other members, that they were all good Democrats and were warm admirers of the Mayor. Mr. Hewitt was evidently not pleased with this remark.

"I will not review your parade," he exclaimed loud enough to be heard all over the large room. "I don't care whether you vote for me or not. You started off by a reference to the Irish Democratic vote. Let us understand each other thoroughly. I may be a candidate for Mayor or for Governor or for President, and I may want all the Democratic votes I can get. We

all know that the Irish vote is strong enough to elect any candidate in this city for which it is cast. But for the purpose of getting that vote I shall not get down to them and review their parades, nor for that matter, the parades of Dutch, Scotch, Germans or English. I tell you now that I shall review no parades except those which I am officially required as Mayor to review."

This unexpected flat refusal took the committee's breath away for a moment. (We quote from the *New York Sun*, March 7, 1888.) Then the chairman of the delegation said that every Mayor for thirty-seven years had reviewed the procession on St. Patrick's Day, and none of them thought it was lowering his dignity to do so.

"We do not ask this as Irishmen, but as Irish-Americans," he said. "Previous Mayors thought themselves honored in being asked to review the parade of Irish societies. Even you yourself last year asked to be excused on account of your rheumatism. We

believed that this year that St. Patrick had taken the rheumatism all out of you, and it would give you pleasure to review us."

But by this time the Mayor was ushering the committee toward the door.

"Gentlemen, you have my answer," he said. "I shall not review your parade on St. Patrick's Day."

The committee retired discomfited, and Mayor Hewitt, speaking last evening said :

"My callers began by referring to the fact that they were Democrats, and then they spoke of their society. When they said they were Democrats it looked to me like a threat, and anybody who knows me is convinced, I am sure, that I am the last man in the world to threaten. I don't want any office if I have got to get down to the level of reviewing parades to get it. They said they were Democrats. What difference did that make to me? I am not Mayor to review parades of Democrats or parades of Republicans. I wouldn't mind stepping out of my office at City Hall and reviewing any parade that crossed the piazza, but these people asked me to leave my work and go up to Union square and review them there. That was simply ridiculous."

The Roman Catholics hope their party will gain some advantage from this action of a Democratic Mayor. The *Mail and Express* says :

"Mayor Hewitt's action of yesterday in snubbing the delegation of Irishmen who called to invite him to review the usual parade of the Irish societies on St. Patrick's Day has created a storm of indignation among the Irish leaders in the city, and for some time to come the independent Mayor, who insists on using the people's time for the people's

business, is likely to be the best abused man in New York ; for every Irish organ in the country will regard the Mayor's action as a deliberate insult to the Irish element. The members of the committee that waited on him were all very mad to-day, but the maddest was a wealthy coal merchant, who was spokesman, and who as a consequence was most affected by the Mayor's blunt speech."

* * *

Since the publication of Mayor Hewitt's caustic remarks to the Committee of United Irish Societies, in answer to their invitation to review the parade of March 17, he has been deluged with letters of commendation at the stand he assumed. The following are some of the letters he received :

NEW YORK, March 7.

SIR : The law-abiding citizens of all creeds and colors owe you the most hearty thanks for your glorious independence in refusing the request of foreigners. As a class they are not loyal to any government or person but the Pope.

DEAR SIR : As the son of a foreign-born man I wish to say, that your remarks to the St. Patrick's Society Committee on foreign parades of all kinds gave me infinite satisfaction.

MAYOR HEWITT : God bless you, you old American lion ! Thanks from thousands of American hearts are yours to-day.

The picture of an Irish committee with uplifted shillelahs, bearing an inscription. "Irish Vote," presents itself to the mind of every good citizen ; the club uplifted over the head of our Chief Magistrate in a threatening manner, and the committeemen saying : "Now, sir, you must review us or we will not vote for you."

All Irish gentlemen will approve the merited rebuke you administered to the fellow who threatened you, for gentlemen know that it takes a blackguard to hold the vote over your head.

All spirited men will uphold you, for they know full well that they, too, would have acted

as you did. Stand your ground and every American and every true man will stand by you.

A Brooklyn man wrote :

Thank the Lord, there is one man in this country who is not going to bow the knee any longer to the most ignorant and objectionable class in this community. Your gallant repulse of the Irish Brigade will win you three friends and supporters for one that you lose. Do it again!

A man who signed himself "Irish Catholic" wrote :

Accept my warmest appreciation for the courage you have shown in refusing to review the parade of the Irish societies for the bribe of the Irish vote.

"Stars and Stripes" was the name used by another correspondent. He wrote :

You are well deserving of credit for your spunk and independent ways—one who will not allow the Irish race to pull you around by the nose, such as is done by President Cleveland and Governor Hill. But I, like thousands of others, glory in your true American ways of doing business, and while you have lost one Irish vote you have gained a good solid Republican American vote. What has St. Patrick to do with this country and the Stars and Stripes? It is wrong to allow the green flag to float on the City Hall on the 17th of the month. I hope, dear Mayor, you will not take any water.

"An Irishman" wrote :

Most sincerely do I thank you—as do all right-minded, intelligent and self-respecting Irishmen—for the stand you have taken on the St. Patrick's procession question. This yearly abomination of foreign belongings has no right to flaunt itself in the faces of the American people. It is the shadow of past ignorance, that should be dispelled by the light of the nineteenth century. Foreign processions—exclusively foreign in significance—ought not to be encouraged. Again I thank you.

The Mayor would not allow the name of his correspondents to be used though the reporters all saw them. He says that he wishes to impress upon the public that his answer does not apply to peo-

ple of any one nationality. If he had agreed to attend the Irish parade, Socialist, Anarchists and others could have applied to him for the same recognition, and he could not then consistently decline their invitation.

* * *

Our American Mayor does not hesitate to speak his true sentiments on all public occasions. Would that there were more men like him! At the annual dinner of the Williams College Alumni Association in New York, March 8, 1888, Mayor Hewitt said in the course of an address:

"History tells us of the barbarous despotism that once existed in Europe, and of the cruel despots in Africa who used to cut off the heads of their subjects at the rate of one hundred a day.

"But what was that despotism in comparison with the despotic sway exercised by a class in this country to-day which puts it in the power of one man—you may call him Powderly (chief of the Knights of Labor), or you may call him Arthur (chief of the Brotherhood of Locomotive Engineers), or any name you please—to paralyze the institutions of this country? Where was there ever in history a despot with such power as these men have? Where was there ever a system that could make it possible for a dozen men to sit in secrete conclave, as is being done to-night to determine to withhold bread from thousands and thousands who are willing to work for their own support, and the support of their families?

"Here is a great crisis, but who is to stand up and preach the truth and confront this danger? Peter the Hermit thought he had a grand mission when he led the hosts of Crusaders to recover the holy sepulchre, but I say

the collegians of this country have a grander mission than that—to save the Republic. Your mission is holier than was Peter the Hermit's; you are to uphold the principle that men have a right to govern themselves. And I say further, that if the men who have been trained in the colleges are powerless in this crisis, then may God save the Republic, for man cannot do it!

"But I have faith in the people of America who for one hundred years have maintained good government in this country. We spent \$6,000,000,000 to save the fame and fabric of the Union, and I know that they would spend twice that sum to save its substance and essence."

* * *

The Board of Aldermen of New York City unanimously adopted a resolution, March 13, requesting Mayor Hewitt to order the national, State and municipal flags and the Irish national flag to be displayed on the flagstuffs on the City Hall on March 17. Mayor Hewitt when questioned afterwards, said: "If I decide to run for President on my own nomination I may put up the flags to catch the Irish vote."

When requested to display the flag at half-mast on the day of the funeral of the Emperor of Germany, Mayor Hewitt said: "I see no impropriety in that, I am willing to let the American flag float from the City Hall any time."

To the resolution of the Board of Aldermen regarding the display of the Irish flag, Mayor Hewitt forwarded a vigorous reply dated March 20, in which he said: "There does not seem to me to be the slightest objection to floating the American flags over the City Hall on every occasion which appeals to the patriotism of any considerable portion

of the community. Hence, it was alike my duty and my pleasure to direct the American flag to be flown at half-staff on the occasion of the funeral of William I., the late Emperor of Germany, on Friday, the 16th inst., and at full-mast on St. Patrick's day, Saturday, March 17. I felt constrained however, to prohibit the display of any other than the American flag on the latter date.... Under no circumstances while I have the honor to be Mayor would I be willing to permit the flags of any nationality, except our own, to float over the City Hall... In the rule which I have adopted I think I am right. The charter of this city does not know or recognize any other than American citizens, and by the law no distinction exists or can be established between those of American and of foreign birth. They are all under one flag and owe allegiance to the same government. The flag is the symbol of sovereignty. The public buildings are peculiarly the home of that sovereignty. Over them should float only the flag of the country to which they belong. The display of a foreign flag over a public building is in direct contradiction to the fundamental principle of 'Home Rule,' which you [the aldermen] intended to emphasize by your resolution. If, as you claim, it be right that Ireland should be governed by Irishmen, as France is governed by Frenchmen, and Germany by Germans, then it is equally true that America should be governed by Americans, and that so far as the flag is the symbol of Home Rule, it, and it alone, should float from the seat of sovereignty.

"To our foreign born citizens, ignorant of our laws and incapable of understanding the genius of our institutions, the flag is the emblem of power, and if the

spectacle is habitually presented to their eyes of promiscuous flags floating from our public building, they cannot be expected to realize the fact that the only source of power is the whole people, whose unity and sovereignty are symbolized by the flag of the Union alone.

"In order to show the question involved is a serious one, worthy of the attention of statesmen and patriots. I have caused to be prepared a table which gives in detail the condition of the population of this city in reference to birth. By the census of 1880, 39.68 per cent. of the population of the city of New York were of foreign birth, representing thirty-seven nationalities and speaking eighty different dialects; 40.47 per cent. more were the offspring of foreign parentage, making a total of 80.15 per cent. deriving their immediate origin and early education from foreign sources. The patriotic traditions of the Revolutionary forefathers, by whose labor and sacrifices this country was made the refuge of the oppressed of all lands, are thus preserved as the direct inheritance of less than twenty per cent. of the population of this city. Considering that since the time of Monroe 14,000,000 of immigrants have come to our shores, our power of assimilation is indeed little less than miraculous, but in the presence of this vast tide of foreign influence it is indispensable to erect every safeguard and to preserve every muniment of free institutions. Of these nothing is more potential than the flag of the country, which is associated with memories altogether American. Its supremacy should never be diluted by any suggestion of dividend allegiance.

"I invite your careful study of the facts presented, which will serve to show why candidates for office are so

anxious to secure the foreign vote, and to prove also that the danger line has been reached, when it must be decided whether American or foreign ideas are to rule this city. If the warning which I have been constrained to give shall have the effect of arousing public attention to the good old-fashioned American idea of America for Americans, I shall feel that I have not made a mistake in the official action which my sense of duty has required me to take."

ABRAM S. HEWITT.

Mayor of New York.

* * *

The table prepared by the Mayor gives the following as to the composition of the population of the city at present by nationality and parentage:—Of native American parents, 299,873; Irish born 248,245; German born, 204,352; all other foreign born nationalities, 145,740; total Irish born of one or both parents, 258,357; of German born or one or both parents, 231,795; of all other nationalities, 118,312.

The total population is put at 1,507,874.

* * *

The forty-first annual report of the Castle Garden Emigration Commission presented to the New York Legislature, March 22, shows that in the year 1887 the total arrivals at Castle Garden for the year were 450,845. The immigration for 1886 was 367,254. Nearly two-thirds of the immigrants were males and three-fourths of all the immigrants were Roman Catholics.

* * *

Mayor Hewitt's declaration that he would allow no other flag to be displayed on the flag-staff of the City Hall will encourage other public men to be true

to the flag of our country. Not even to catch the "Irish Vote" (the Roman Catholic vote) would he lower the American flag. All honor to him!

* *

While New York's American Mayor was giving a great object lesson to the Roman Catholic Irish of this city on St. Patrick's Day, Boston's Irish Roman Catholic Mayor, Hugh O'Brien, of his own authority closed the public library and other city institutions in honor of the day; and against the protest of the citizens, who make more use of the library on Saturday than on any other day of the week. March 17th is not a legal holiday in Boston, yet the descendants of the Puritans were compelled to observe it in honor of Mayor O'Brien's patron "saint." Few of his official acts, says the New York *Tribune*, March 18, (from which we quote), have caused more general condemnation among the people of Boston than this. If the Roman Catholics cannot obtain Rome Rule in Ireland they have plenty of it in Boston, and that must be some consolation to them. But alas for Boston!

* *

Carrying out the idea of President Simmons, of the Board of Education, to introduce the American flag in the public schools, George Cary Eggleston has presented a handsome flag to the students of the Normal College of the city of New York. Soon we may hope to see an American flag on the desk of every teacher in the public schools. A large percentage of the teachers in all the United States are Roman Catholics, but they will not resent the presence of the Stars and Stripes unless the priests tell them there is danger to the faith in exalting the flag.

Burning at the Stake.

WE do not know anybody in this town who desires that the Rev. Father McGlynn should be "burned at the stake." Yet he seems to be in a constant state of apprehension of that fate, and filled with defiance of certain unnamed incendiaries who would like to drag him to it. On last Friday night he gave notice at an Anti-Poverty meeting in International Hall that he was ready to be "burned at the stake" rather than go back on his theories. At a recent Sunday night meeting, he stood in massive majesty on the broad stage of the Academy of Music, before a crowded audience, and boldly gave them warning that he would never recant, even if he should be "burned at the stake." He had made the same valorous proclamation from the same stage just after the Archbishop had relieved him from the priesthood of St. Stephen's Church, and it was welcomed with tremendous applause, as it has been every time he has repeated it since then.

We are sure it is not necessary for Father McGlynn to go on challenging his enemies to burn him at the stake. They cannot do it! They cannot!—*New York Sun*, March 5, 1888.

Your light does not shine very brilliantly on this subject, O *Sun*, if you "do not know anybody in this town who desires that Father McGlynn should be burned at the stake."

The history of the Inquisition is one long record of burning at the stake for heresy, that is, for denying the authority of the Pope as Father McGlynn has done.

There is Archbishop Corrigan for one: he would like to see Father McGlynn burned at a stake, hanged to a lamp post or tortured to death by any other process. He tried to "silence" him when he suspended and excommunicated him last year, with the result that since then Father McGlynn has had his voice heard by millions of peo-

ple, who would never know of his existence but for Corrigan's act. This is a case where "silence" is not only golden, but the loudest speech ever heard.

And Monsignor Preston, Corrigan's vicar-general, would like to see Father McGlynn burned at the stake as one of the greatest living enemies of the Pope's Church. Preston himself was formerly a Protestant Episcopal minister, whose ancestors in the Anglican Church were burned at the stake in old England. And the Tammany Hall politicians, many of them, whose business in trading politics with Corrigan and Preston Father McGlynn has almost killed, would like to see him burned at the stake. But you are right, Mr. *Sun*; in this Republic "they cannot do it! they cannot"—though the followers of the Pope burned at the stake in Rome, in February, 1600, Giordano Bruno, the famous philosopher and writer, for refusing to recant his heresies. Bruno's memory was celebrated on February 26, at Rome, first of all at the Roman College, by Professors Moleschott and Morselli, and afterwards in the Campo dei Fiori, by Senator Pierantoni. Signor Crispi and Signor Boselli, who attended the first commemoration, were, like the torators, loudly cheered by the large and distinguished gathering assembled at the college.

Last year Rev. Henry M. Field, D. D., editor of the New York *Evangelist*, visited Spain, and during his journey wrote a series of letters to his paper, which are now published in book form with the title, "Old Spain and New Spain." Regarding the "burning at the stake" of thousands in Madrid in the days of the Inquisition he says:

A few years since there was an animated discussion in the Cortes on the

subject of religious toleration—a step in advance which was opposed by the old Spanish Conservatives—when a Deputy arose, who touched another chord by the mention of the following simple incident: He said that, in taking his walk that morning in the outskirts of the city, he had come to a place where workmen were making excavations in the street. As they struck their spades into the earth, they uncovered the surrounding soil, which, as it was exposed so view, appeared to be composed of several distinct layers. A closer inspection disclosed the fact that one of these was of ashes, in which here and there were fragments of human bones! A little further from the centre, where the dying flames had spared some vestiges of humanity, had been discovered a ring that may have once graced a woman's finger; and farther still, a lock of hair! These slight remains told the story of three hundred years ago. This was the famous Quemadero, the burning place for the victims of the *autos da fe*; and these ashes, these charred bones, the maiden's ring, the lock of hair, recalled one of the most awful of human tragedies, when on this spot manhood and womanhood, the husband and wife, blooming youth and hoary age, the father and daughter, clasped in a last embrace, perished together! Such a resurrection of the dead was more powerful than any argument. Spanish bigotry might remain stubborn against the voices of the living, but was silent in presence of those whose unburied ashes were but just uncovered to the light of day. The picture was a plea, more eloquent than words, for that religious toleration which should make such scenes impossible forevermore.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER XVIII.

THE ROMAN MACHINE IN POLITICS.

NEW YORK, March 20, 1888.

SIR :—My last letters to you were good reading. If they were my own composition modesty would forbid me to extol their beauty and emphasize their vigor. But they were the outspoken words of a brave priest who still calls himself a Catholic, though he has had the proud distinction of being excommunicated by Pope Leo XIII. and M. A. Corrigan, Archbishop of New York. Thank God for such an excommunication. I hope Corrigan and the Pope will treat us to many more excommunications that will liberate priests like McGlynn. One priest who is free to speak his mind can do more for the emancipation of the people from the superstitions, deceptions, delusions and debasing influences of your Church than could one thousand laymen. The Roman Catholic people take their religion, not from the teachings and example of Christ and his Apostles, but from the priest; and when the priest, his soul weary from feeding on the husks of Rome, his patience in conniving at deception and tolerating crime exhausted, turns his face from Rome towards the people to enlighten them on what many of them may have dimly perceived, his influence for good is unbounded. Thousands all over these United States are in sympathy with Father McGlynn, men and women whom your Church counted as the most intelligent and devoted of her children, but who now spurn it as a fraud and a snare. And their numbers will increase as the years go by; for the words and deeds of brave men who take a bold stand for the right and denounce the wrong, with God and all God's people on their side, are beacon lights that will guide others and strengthen and encourage them on the way. Many, many Catholics will abandon the "bark of Peter," as we used to call your corrupt, rotten old hulk of a Church, and take refuge in the harbor of salvation, the Church of Jesus Christ, where He alone commands as Captain, rules as King, teaches as Prophet and offers Himself as the one all sufficient Sacrifice for the sins of the whole world.

To-day I send you some more good reading, Cardinal, another address by Father McGlynn. It was delivered at the Academy of Music, New York, Sunday evening, January 22, 1888, before an immense audience of Irish Catholics. The meeting at which he delivered his previous address, on January 8, was presided over by Mr. Sylvester Malone, a young lawyer of Brooklyn, and a nephew of Father Sylvester Malone, the most honored and the oldest priest in Brooklyn. Young Mr. Malone has since been expelled from the Catholic Club of this city, the largest and most influential Roman Catholic association in the United States. The meeting on January 22, was presided over by Mr. Thomas B. Preston, a nephew of Monsignor Preston, Archbishop Corrigan's vicar general. Mr.

Preston has not yet been expelled from the Roman Catholic societies to which he belongs, but he is awaiting his "punishment" with much equanimity. Father McGlynn said: Our quarrel is and must be with Roman ecclesiastical authority which works by such unworthy means for purposes not holy. We must have a quarrel with that machine and with that policy in order to maintain not merely our rights and our liberties as men and as citizens, but also to maintain our religion itself. The worst consequence of the abuse of this ecclesiastical machine is not the violation of liberty and of civil rights, but the deadly wound that it inflicts on religion itself. (Applause.) What we have to say here to-night is not merely for the vindication of civil liberty, but is also in the best interest of pure religion. (Applause.)

The old fashioned Protestant hatred of the ecclesiastical machine is largely dying out. But there is a new and most intense and passionate hatred of this machine. In Italy, in France, in Spain, in South Germany, in Portugal, in South America, wherever the Catholic Church is supposed to reign almost supreme, there is a new kind of Protestantism, that in revolting against the ecclesiastical machine has taken refuge in infidelity, in seeking the things of this world and almost entirely forgetting the things of the next.

The curse of the Roman religion everywhere to-day is, that men charged with the single duty of preaching the gospel are itching for something else. It is to control politics. It is to control education. It is to have authority with men in power, whether in church or state; to magnify their own office. And so there is a constant tendency, natural enough to poor, weak, fallen man, to magnify the means at the expense of the end, to put the cart before the horse, to magnify the work of building the scaffold, forgetting that the scaffolding is only a means toward the erection of the edifice; it is to make more of the scaffolding than the building. This is obviously suggested by the word edification. The one object of all religion is to build up the spiritual man and woman. The one object is this edification, this love of God for his own sake. The scaffolding should always be made subordinate to the erection of that edifice.

Pope Urban VIII deplored, "as if with tears of blood"—that is the strong phrase he uses—the blunders of his predecessor, Pope Pius V. Now, if this can be said of the chief bishops, how much more can it be said of a mere local ecclesiastical machine, an archbishop, a vicar general, or even of a Council of Baltimore.

It is simply a matter of detail, but I can tell you that there has been printed in Catholic orders for the clergy a decision of the Propaganda about saying mass in two places on the same day, that is utterly in contradiction to the teachings of Roman theology. And there has not been a priest or bishop to write to Rome and say: "This is against your own theology and the sooner you scratch it out the better." Why is it that they don't take the trouble to write to Rome? Because that would make Rome seem a little ridiculous.

The result is that the machine that pulls all the wires and wants to direct everything begins to suffer from what physicians would call hypertrophy of the head—big head, swelled head. (Laughter and applause.) Wherever you have

a machine like this the chief virtue gets to be the magnifying of the machine, the respect for authority; and the question is hardly so much "What does that man preach? has he converted multitudes to Christ?" as "Is he devoted to authority? Is he always respectful? Is he full of reverence?"

It gets to be the proper thing for people to toady to authority, to invite the bishop frequently to dinner and give him a good dinner. (Laughter.) And it will be no harm, if he has rendered some little service to your church and stays over night with you, to take a hundred dollar bill and to fold it up nicely, and while the bishop is at his breakfast to put it in his breviary, out of which he will be reading his prayers after breakfast. (Great laughter and applause.)

And the same thing is true of the higher authorities. One of the greatest merits nowadays is to send plenty of Peter's pence to Rome. And the wise priest, who feels that if the Lord should call him to be a bishop it would hardly be proper to refuse, will send his collection direct to Rome. And in time the good priest will get a letter thanking him; and he may receive a complimentary degree of D.D.; and he may be surprised immensely some day by discovering that he is to be appointed bishop. (Laughter.) Now all that is very funny; but I assure you it is actual history.

There is a serious danger that we cannot continue to be Catholics and that the people of this country cannot in large numbers come into the Catholic Church except by being almost like foreigners in their native land, by becoming, as it were, subjects of a foreign power. (Applause.)

Here is the danger of the ecclesiastical machine in American politics; that with the growth of this power we may be taught more and more to take our politics not merely from Rome, but from the representatives of Rome. We must take our politics, say the head machinists here (laughter), as well as our religion, from Rome. Of course politics are largely mixed up with morality, but that gives no authority to this ecclesiastical machine to dictate to us in politics, in the application to minute circumstances of general principles of morality. Men have to decide these things for themselves, and fall back upon their own consciences.

In the same way, under the pretense of doing charity, this Roman machine is actually threatening a great danger to our country by establishing hospitals and asylums and all manner of so-called charities, the support of which is expected to come almost entirely from the public treasury. And so the ecclesiastical machine will get credit for its wondrous charity, when the fact is that there is little or no charity in the support of these institutions at all. They have increased wonderfully in the last fifteen or twenty years, and the reason is chiefly to be found in the fact that the legislation of our city now actually makes it profitable for the various orders to establish these so-called charities, because \$100 a head is paid them for those committed to the institutions by the magistrate.

The desire to secure public funds for these schools and charities explains the close alliance between the ecclesiastical machine here in this State and City and the corrupt political parties, particularly the corrupt democratic party, and most particularly the most infamous and corrupt and altogether ill smelling portion of that party, namely, the Tammany Hall faction.

And in the same way this ecclesiastical machine has set up the incredible pretense that it shall control the education of all the children of Catholics under the pretense of guarding their faith and morals. It has gone so far that some are ready to argue that it is better to let the children go to no schools at all than to let them go to a public school, even if all the teachers in that school are Catholics. If the time should ever come that all the people of the country should be Catholics, then this ecclesiastical machine would absolutely control the education of the country, and the people would have nothing whatever to say about the maintenance and direction of a system of education for their children.

Those who are seeking to control the education of the country, by that very fact show that they are all the less true apostles of Christ. And in order to bolster up this false doctrine they are bedeviling, and will continue to bedevil more and more, the politics of our country. They began fifteen years ago to demand what they call their share of the public funds raised by taxation for school purposes, in order to support these church schools under the direction of an ecclesiastical machine with no control whatsoever exercised by the representatives of the people.

Now a man may be a zealous priest and yet be pretty ignorant. And in proportion to his ignorance will be his anxiety to control education. If he cannot preach he will at least have the great glory of being a financier, a builder—a man of brick and mortar. (Laughter.) Men have occupied the highest positions in the church whose only avowed merit was that they were good financiers.

Seventeen years ago a certain pastor of this city had sufficient influence by his persistence to get half a dozen others to agree with him as to a policy. They got the archbishop to consent to their plans and had an interview with the Tammany ring, at that time composed of men who have left an honorable record behind them (laughter)—the late never-sufficiently-to-be-lamented William M. Tweed, Richard B. Connolly, Oakey Hall and Peter B. Sweeney. They had an understanding that this Tammany machine should do what it could to procure public moneys in large sums for the parochial schools. It was a purely business institution, that machine, and you know they were very successful in their business.

They expected something in return. What was it? That this ecclesiastical party should do its best to maintain them in power. Their power was threatened. There were mutterings of discontent even among their own followers. There was another democratic faction that came very near to getting the better of them in the legislature, but Mr. Tweed is said to have gone to Albany one night with a trunk full of greenbacks and changed the condition of things.

Now the machine kept its part of the bargain. Peter B. Sweeney went up to Albany and got tacked on to an appropriation bill—I think the very last night of the session—a harmless looking little clause like this :

And, be it further enacted, that to such free schools in the city of New York as are not already in receipt of any portion of the public school fund there shall be divided pro rata, according to the number of pupils attending, by a commissioner to be appointed for the purpose, a sum equivalent to twenty per cent. of the excise money for the year 1868.

Now where was the patriotic member of the legislature who, the night before the close, would have the knowledge or capacity to find out what that meant? The average legislature might have thought: "Well, it's twenty per cent. of the whiskey money, and most of the whiskey money comes from these people, and it's only fair to give it back." But it wasn't twenty per cent. of the whiskey money. It was "a sum equivalent to twenty per cent. of the excise money for 1868." And if the excise law had been repealed that other law would still remain upon the statute book. And the amount of the excise money for 1868 would still be a historical fact, and twenty per cent. of it would be always easily computed.

So the political machine kept its promise to the ecclesiastical machine. But they were determined to take such security as they could get; and before the bargain was ratified a meeting between Archbishop McCloskey and Peter B. Sweeney took place in the back room of the episcopal residence in Mulberry street one Sunday evening. And at the next election, when it was a matter of life and death to that infinitely corrupt machine to maintain its power to rob you of tens of millions of dollars, it succeeded largely with the help of that ecclesiastical machine.

The very Saturday night before election Mr. John Mullaly, the editor of the *Metropolitan Record*, a kind of semi-official organ of the ecclesiastical machine, who was a confidant of Vicar General Starr, went about to the priests with as good as a message saying: "After all, the Tammany party are going to do the right thing for us; they are our friends. One good turn deserves another, and we should do the best we can for those who are going to do the best they can for us." That was deliberately intended as a hint that they should do the best they could from their altars and pulpits the next Sunday to help the Tammany machine to retain its power over your public treasury. I am happy to be able to say that Mr. John Mullaly did not visit St. Stephen's Church (of which the speaker was pastor). (Cheers and applause.)

And on Sunday morning a priest would come out and say something like this: "There is going to be an election next Tuesday morning, and after all we ought to do the proper thing for those who are good to us. There's Jimmy-So-and-so in our district who is a candidate for the legislature. He is a very good man. He borrowed the frame of our banner of the Blessed Virgin the other day for a political procession and he actually sent us a hundred dollars to pay for the use of it." And it is very possible that that frame, after the picture of the Blessed Virgin had been taken out, actually bore in procession the picture of William M. Tweed. (Laughter.)

And so Jimmy was elected. (Laughter.) And that same Jimmy was a notorious bruiser, and was as good as kicked out of the legislature because he assaulted a member on the floor of the house. These are thy fruits, O alliance between the ecclesiastical machine and the political machine!

And to-day we ourselves are painful examples of the fact that it is not safe for any priest not to be in good odor and sympathy with that Tammany machine. To get money for their schools they were willing to enter into an alliance with that infinitely, infamously corrupt machine. I shall continue bitterly to regret

that in the first gush of enthusiastic gratitude there was not erected in the new Cathedral on Fifth avenue, in some conspicuous place, a large marble tablet inscribed in golden letters with the names of the chief benefactors of that Cathedral. It would have been a most instructive tablet for ages to come. It would have borne something like this extraordinary litany:

William M. Tweed, five thousand dollars: Pray for him.

Richard B. Connolly, five thousand dollars: Pray for him.

Peter B. Sweeney, five thousand dollars: Pray for him.

And one or two other names of men who have not yet departed this life and whom I shall not therefore be guilty of the indelicacy of naming, although I am almost itching to do it. (Great laughter.)

It is high time to call a halt. To get public money for these schools they are ready at any moment to bedevil your politics. There is one institution called the Catholic Protectory, that is now receiving from the public treasury well nigh \$300,000 a year. And so it is with the foundling asylums, and the House of Good Shepherd and the houses of the Sisters of Mercy. It is no longer charity; it is business. Hence this bedevilment of our city politics and the opposition to Mr. Cleveland in the presidential campaign, because he vetoed an appropriation of \$25,000 for that Catholic Protectory. In the presidential campaign he was denounced openly as the enemy of the Catholic Church, and it was understood to be the correct thing not to vote for Mr. Cleveland.

That ecclesiastical machine was pretty powerful and came very near defeating Mr. Cleveland. Now, Mr. Cleveland is a wise man, and small blame to him for being gradually educated to be a practical politician. And Mr. Cleveland has been told, I suppose, that it is a better thing to have that machine on his side than to have it hostile to him. And he has done his best, after consultation with Cardinal Gibbons, the Archbishop of Baltimore, to show that he is not a bigot by sending a present to the Pope on the occasion of his jubilee. And our papers comment on it as an eminently proper thing, in view of the fact that there are in this country some eight or ten millions of the Pope's subjects. Subjects!

You may almost look in vain through the press of the country for a ringing word of denunciation of the monstrous utterance of Mgr. Preston two weeks ago, to the effect that the Catholics of this country must take their politics from Rome as well as their religion. We have been making gigantic strides in the last few years in the direction of actual surrender to this horrible ecclesiastical machine and its politics and policies. They tried to help Mr. John Kelly defeat Governor Robinson; and one man used this argument to a gang down in the Fourth ward: "You men of New York, do you want to break poor Cardinal McCloskey's heart in his old age by going against his nephew?" (Laughter.) That nephew being the head of Tammany Hall and not a nephew at all, but a man who, in very mature years, had married Cardinal McCloskey's niece—an extraordinary illustration of the union of church and state. (Laughter.)

The ecclesiastical machine, whether in Rome or in America, believes in centralization, in monarchy, in despotism. It is that centralization of power and authority in Rome that actually is a blight upon the Catholic Church. It

is the proper thing to pay court to each Pope, to worship each bishop and offer incense to him. And the priest that does that may not be the most zealous of men, but he is orthodox; he obeys the machine. And he gets up a school; and it is really the proper orthodox thing to do more for the school than for the church. It is a significant thing that some seventeen years ago a circular was leveled at the man who has the honor of addressing you here to-night, requesting signatures to a remonstrance to be sent to Archbishop McCloskey, then in Rome, because of some liberal utterances about the school question that were very guarded, to the effect that the chief work to do in his parish was to get more priests to preach as much as possible, to try and get people to lead Christian lives, and even that he should like to look after the destitute children most particularly in need of help, who at that time were being lost by the thousands to the Catholic Church.

There is a certain policy on the part of the ecclesiastical machine, as long as it is poor, to seem to adapt itself to circumstances, to celebrate the Fourth of July and Washington's Birthday. But if you go a little behind the scenes you will find there is not very much respect for the Fourth of July and Washington's Birthday. We are particularly ostracized and excommunicated to day for teaching the doctrines of the Fourth of July. Do you want to know the opinion the Propaganda has of the Fourth of July? I will tell you. Some seventy years ago, when the Roman Propaganda was intriguing to give to the English Government the practical appointment of Catholic Bishops by giving it the veto power over their appointment, the secretary of the Propaganda, in correspondence with the British cabinet, said that it was a most excellent thing to have a proper understanding between the holy see and the British cabinet, for the reason that the holy see had always inculcated obedience and respect for legitimate authority. And the secretary said that Catholics would not rebel against his gracious majesty the king, as witness the significant fact that in the recent unfortunate rebellion in America, it was the Protestant colonies that rebelled, while the Catholic colony of Canada remained faithful. That shows what the Roman machine would have done if it could. It would have made impossible our glorious American revolution and the Declaration of Independence.

Now then, dear friends, I am going to come to an end, and I shall end, as I began, by saying that no man, I am sure, can surpass me in sympathetic, tender reverence for all that is good and sweet and beautiful and holy in the Christian religion. I hope and believe that what I and others with me may have to suffer will surely hasten the day for the breaking down of the machine, and hasten the day when the Church of Christ shall be seen by the world in all her pristine beauty without the aid of any such temporal machine, and only by the aid of men's minds and the perfect love of their hearts. (Great applause.)

Don't you wish that Father McGlynn could be effectually silenced, Cardinal?

Yours truly,

JAMES A. O'CONNOR.